

# *Japan Investment*



*Ruth Mylander and Helen I. Root*



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*By*

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*and*

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## *Introduction*

There has long been sharp concern on the part of many of our people because it has seemed impossible to find out exactly what had happened to our investment in Japan. Since 1895, when the work was begun under Japanese auspices and was carried on without any American missionaries for nearly ten years, through the much longer period when Americans were in official relationship to the work, almost half a century in all, gifts of prayer, money, and life have been poured out freely for the cause of Christ there.

In all, some twenty-three missionaries have served the work there for longer or shorter times, and many thousands of dollars have been spent. Has it been in vain? There have even been some among us who, like Judas, have inquired "Why this waste?"

As fully as time and distance permitted, we were kept informed of the steps taken in the formation of the union with three other holiness bodies in order that Christian activities might legally be carried on. This union of the four holiness churches was effected in 1941. Only a few months later came the disaster of Pearl Harbor and since then—silence!

Where facts are few, rumors flourish. We had "heard" all sorts of ominous reports—enforced worship by all Christians at Shinto shrines; persecution and even death of our Christians, including Brother Tsuchiyama; confiscation of property. These and dozens of other "hearsay" reports engendered many fears. Well, all of these prove to be untrue. The facts are much less terrifying than our fears.

It is therefore with extreme satisfaction that the Woman's Missionary Society presents the facts to the church at large.

When Miss Ruth Mylander, who first went to Japan in 1909 and who has been there ever since except for rare furloughs, arrived in America on board the repatriation ship, *Gripsholm*, she was met by the General Missionary Secretary, who had gone to New York purposely to meet her and her fellow travelers from China, Misses Leininger and Sayre. Then, and in the few days which she spent at Winona Lake, she related what facts she could gather together. When she has recovered from her long weariness and strain, she will be telling them to various groups as she goes from place to place, speaking in the interest of missions.

But we are happy to give here, church-wide, an authentic account of "things as they are" in Japan, certainly as they were in September last, as related to our former work there.

This account will, we trust, answer most of the questions which have arisen in our minds. Carefully studied, we predict that it will prove reassuring. What the future may bring no one can say with authority. What emergencies may yet face the Christian Church in Japan we do not know. The day of martyrdom still may come. But if it does or if the present comparatively favorable conditions continue, we have ground for confidence that our Christian brethren there will give a good account of themselves and that they will prove conclusively that our investment has not been in vain.

This pamphlet has been compiled entirely from materials supplied by Miss Mylander. The first section consists of excerpts from a statement prepared on shipboard by able and responsible missionaries, which was reviewed and accepted by all as a fair statement of conditions at the time they left Japan. The missionaries' statement was later submitted to the East Asia Committee of the Foreign Missions Conference which has




released it for publication. Miss Mylander has added a very few notes of her own. The document is both authentic and authoritative.

The second part of the pamphlet deals with the facts affecting our own work and workers. How they are carrying on under war conditions is a heartening story of keen interest to those who have stood by that work through the years.

The third section is the story of how Miss Mylander herself came through those two and a half years after Pearl Harbor. Enemy, yet truest friend, her position was most difficult, and the relief of refuge in her own country among her own friends is still tempered by the necessity of leaving forever the country and the people whom she had learned so sincerely to love. Part of the time a prisoner in her own home, part of the time in a concentration camp—it is a moving story. But no one can find in it a word of doubt about the permanence of the faith among our Christian community, or any question about the final value of our investment in Japan. God haste the day when war shall end and fellowship be free to flourish once again.

HELEN I. ROOT



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## *The Union of Churches in Japan*

When the Church of Christ in Japan was established late in 1941 as a federated body composed of eleven denominational blocs, it was supposed that this form of organization would continue five or ten years or even that it might go on indefinitely. However, the government soon required that out-and-out union should be effected by November, 1943.

It must be admitted that while this union was forced upon the constituent denominations, there was already much sentiment among Japanese Christians, especially in some denominations, in favor of entire freedom from foreign influence.

The first formal approach to this union was made in 1940, when the Anglican Church was asked if that denomination was ready for self-support and willing to sever all connections with foreign countries. Although this Church was actually one of the very last to meet all the requirements and to become an integral part of the union, it early announced agreement with the policy of self-support and the severance of connections with the home churches.

In the case of the Free Methodist Church, steps had long since been taken looking to final self-support, though plainly the wish of this Church was to maintain relations with the home Board.

Much information about the various steps toward union has already been published through the Missionary Secretary's office. In October, 1940, there was a great gathering from thirty-three denominations. Fifteen thousand Christians were present. It was agreed that all were ready for self-support and for

independence from all foreign authority. This was right in line with the Japanese policy of "Asia for the Asiatics" and must have appealed strongly to the militant patriotism of the people. At once they commenced to draw up rules and statements on which all could agree. This was no small task. It was ruled that only those denominations which then had a membership of five thousand and which possessed certain property qualifications would be recognized and given authority to continue their religious work. Only a few could thus qualify. Eleven groups or blocs were formed, and they hoped, as has been said, to continue on this basis.

Our Brother Tsuchiyama was active and influential and gave much time and effort to this work as well as to the special consummation of practical union between the Free Methodists, the Nazarenes, the Missionary Bands, and the Scandinavian Alliance—all holiness bodies—to form bloc eight in the general plan.

This actual uniting of all Protestant churches into one was not, of course, wholly a spontaneous movement from within. It has already been stated that there was much sentiment for some sort of union, and much spade work had been done, especially by missionaries, to prepare for it, but outside circumstances and influences greatly hastened the process. Looking back, however, over the past four years, one is gripped with the conviction that this union is of God. It is difficult to see how the Christian movement in Japan could have survived the present crisis had it gone into it divided into forty-two distinct and separate segments.

There are eight Boards of the United Church through which every phase of Protestant activity is being co-ordinated. Before the union some fifty denominational publications had eked out a precarious existence, ministering to a total Protestant community of only about 225,000. These have been reduced to

eight—one official paper, one publication for Christian culture and training, one for women and home, one for young people, one for Sunday-school work and workers, one for children, one for general evangelism, and one theological journal.

Under the Evangelistic Board and the evangelistic committee in each of the regional conferences, the program of evangelism has been unified and duplication of effort eliminated. Large-scale evangelistic campaigns cannot be conducted, but there is a program of evangelistic effort at home and abroad (in Japan-controlled areas) financed by a "Thanksgiving Fund" in the United Church.

Various theological seminaries and Bible schools have been united. In the Tokyo area there is one preparatory theological school, operating in the buildings of the former Lutheran Seminary. One Union Theological Seminary is housed in the buildings of the Japan Theological Seminary (Presbyterian). Nineteen schools have united in one Women's Union Theological Seminary. The co-operating schools all contribute to its support and supply most of the teachers.

To serve the whole Kobe-Osaka-Kyoto area there is one Union Theological Seminary. Our Brother Tsuchiyama teaches in this school. Two of the universities continue their Departments of Religion.

Because of the shortage of man power, priests and ministers are required to spend a certain amount of time in essential war work. Some work in two-month shifts; some give five days a week. This has resulted in large service on the part of religious women workers. Some are fully ordained; many wives of pastors carry on for them; some hold regular pastorates.

Naturally there has been something of a slump in church attendance, but this does not really indicate any lessening of interest. Women are in demand for all kinds of work. Those left in the home must spend much time standing in queues to get

their daily rations. The men are all working overtime. All schools put on special activities for students. The whole situation makes church attendance all but impossible.

Many questions have arisen as to the status of Mr. Kagawa, still the most outstanding Christian personality in Japan. Under the Evangelistic Board of the United Church he moves from city to city carrying on a quiet campaign centered in the churches with a view to strengthening the Christians and helping them to maintain their morale.

One further step has been taken. Realizing that in the crisis through which they are passing the problems of Protestants and Catholics are much the same, the National Christian Council was reorganized to include both churches so as to make whatever joint progress may be possible under present or future conditions.

Christian schools seem to be carrying on with considerable freedom to operate as distinctly Christian institutions. Daily chapel, regular Bible Classes, and various voluntary meetings continue. In case of schools taken over by the government outright, this would not be true, of course, but even in these the Christian teachers regard it as an added challenge to carry such activities on from a voluntary basis. Courses of study are shortened in all schools; competent Christian teachers are hard to find; much time is required for manual labor. All of this makes it hard to maintain usual standards of excellence.

Various avenues of social service inaugurated by the churches have been generally maintained and sometimes extended. Most of them, such as clinics, social settlements, day nurseries, kindergartens have been allowed to form "holding bodies," so that their property can legally be held and their work continued. In the homes Bible instruction and daily devotions are not restricted. Sunday schools go on and weekday classes except as the children and young people are so overworked with other re-

quired duties that they cannot take part regularly. But in most places ingenious Christian leaders have found the times when most can come. Baptisms are reported, and new members keep coming into the churches. In these difficult times the need and the value of faith is the more evident in daily life.

Less than forty missionaries still remain in Japan, a very few of them still free, most of them interned. Several have become citizens of Japan and have not been molested. Before war was declared a considerable number remained and for the most part carried on their usual activities. After the declaration of war many were interned, and the programs of work of the others were curtailed or stopped. Japanese Christian leaders who had felt the presence of missionaries to be a real strength and inspiration then became convinced that it would be better for them to return to America. Finally the government gave definite orders for them to go and interned the ones yet remaining, until passage could be arranged.

## *How Fares the Christian Witness?*

What has been recounted up to this point relates mostly to the general situation of missionaries and churches in Japan during these four years of change. How some of these regulations have affected our own work will be of deep interest to our people.

First of all, we know, of course, that there is now no Free Methodist Church in Japan. We recall that in 1941, when the eleven "blocs" were formed in order to have governmental permission to operate at all, our Free Methodist Church in Japan united with the Church of the Nazarene, the Missionary Bands, and the Scandinavian Alliance to form bloc eight in the proposed federation.

As our leaders were strong, able men, deeply concerned to see that this bloc remained definitely committed to holiness and in all respects spiritual, there were many long hours of consultation and consideration before a new discipline was completed. It had to be not only acceptable to all the church bodies concerned, but it also had to conform to all requirements of the Ministry of Education which has full governmental control over these matters.

Our Brother Tsuchiyama made repeated trips to Tokyo, spending untold hours in this work. Those who know him can have confidence that all which could possibly be done to safeguard the interests of our Church and to state its faith in unequivocal terms was done.

As the federation gave place to the United Church of Japan many, many painful adjustments had to be made. For example the Theological Seminary was the backbone of our whole work,

its most important institution. From it went out our strong working force of well-trained, well-equipped men and women into all the field, of late years under appointment by the Japan Conference. Need of such a school was recognized almost from the beginning of the Mission, and Rev. T. Kawabe did a great lifework in opening Bible training classes which in the course of years developed into a large and successful school of high standing. In late years it has been under the leadership of Rev. T. Tsuchiyama and a strong teaching staff. This Theological Seminary merged with others to form a Union institution serving the whole area around Osaka and Kobe and Kyoto. This is the school in which Brother Tsuchiyama still teaches. We are most thankful that his powerful influence for God is still to be exerted here.

The campus and buildings of the Theological Seminary at Osaka were owned by the institution, certain bonds having been issued for paying the cost and those having been retired in due course. Whatever claim the Board had upon this or other property, it was all given over to the legal "holding body" as required by the government and so was fully owned by the Japanese groups.

In order to retain possession of all this valuable property it was necessary to put it to approved use. After long consideration and prayer and after full consultation with leaders throughout the work, it was decided to open on the Seminary campus a girls' high school with its real opportunity for evangelizing the girls. This was duly approved, but it was impossible to untangle all the red tape so as to open the school at once, and for 1943-44 it was operated as a night school of about forty students and was going on successfully as late as August, 1943.

Some changes will be necessary to adapt the buildings for use as a girls' high school. Not so much space will be required for administration and dormitories, more for classrooms. All these



must meet exact government specifications of course. The Lord seemed to bless and direct by sending strong Christian men and women to work in the school, persons of experience and with an aggressive evangelistic spirit. Mrs. Tsuchiyama, formerly a teacher in the Peeress School in Tokyo, who had charge of the young princess and went to the palace twice a week to give special instruction, will be the principal and her name will immediately bring it notable prestige.

Various changes of residence in and about the campus have already taken place. The man who is to be second in authority at the new school has moved into one of the campus houses. Brother Tsuchiyama has moved his family to the house built for and long occupied by the single ladies of the Mission. Brother and Sister Sogawa, who now carry on the kindergarten, occupy the former Tsuchiyama home. No property has been confiscated, but approval must be secured for its use.

The kindergartens carried on in connection with the churches are flourishing more than ever before. Because of the mothers' meetings and other connected activities they offer a double opportunity for evangelizing the people. The little ones learn much more than they are given credit for. It appears that the kindergarten in Japan exerts a much greater influence than it does in this country. For one thing the hours are longer, from eight in the morning to two in the afternoon. The course is longer, two years if the parents wish it, and usually they do. There were one hundred fifty children in the campus kindergarten in 1943.

In the present setup pastors were left with their churches; indeed, they may have been "frozen" in their positions, how permanently we do not yet know. Some changes were voluntarily made by the church committee in charge of such matters. One Nazarene minister was put in charge of one of our large churches—for the fourfold union continues inside the larger

union structure. As he resides near this church of ours and its congregation, they will naturally continue coming to their usual place of worship, and his former congregation will also come, following their accustomed leader.

Under the limitations which were mentioned in the section dealing with the general situation, it may be said that in general all our churches are operating as usual. It even appears that our former Free Methodist pastors in and about Osaka are still meeting together at times. On the Island of Awaji, where no other churches are in operation, the same conditions appear to exist.

Two sons of one of the pastors of the main church, Nippon Bashi, are studying for the ministry in the Theological Seminary where Brother Tsuchiyama teaches. The daughter has also consecrated to become a Christian worker, and the son of another preacher is headed the same way. This indicates a high degree of spiritual life in the church.

As stated in the preceding section of this pamphlet, inquiry among all the missionaries on the *Gripsholm* failed to reveal any case where Christians had been compelled to set up shrines in the churches or even to display the Emperor's picture. It is certainly true among our people that no such requirements have been made. None are required to worship at the shrines, not even the kindergarten children have to go.

The whole matter of readjustment has consumed a great part of Brother Tsuchiyama's time and effort during most of three years. Frequent trips to Tokyo and elsewhere for consultation, many difficult decisions regarding matters which vitally concern the present and the future status of the Church, responsibilities concerning the property interests of the Church and the Christians—in all of this he has been most faithful and conscientious. There have been large numbers of union meetings and official meetings which he has been obliged to attend. All

these things have taken time and energy which he would ordinarily have devoted to direct Christian work. But the times are anything but ordinary, and his services as an outstanding Christian leader have been invaluable and are highly appreciated. Thank God that such a leader was available in these most troublous times.

Miss Mylander says "Now were not things moving as they are in the midst of these almost insuperable difficulties, how could we say that our sacrifices, money and all, were in vain when we think of the hundreds who have died in the faith before the war? In the one church connected with the school, started in 1923, more than forty Christians had died in the faith. From it had gone forth hundreds of believers to spread the gospel in all parts of the Empire.

"What about the aggregate of all our churches, more than twenty of them, scattered throughout the country? If this were all, is it not worth all that we have done?

"But it is not all. It is harder, much harder now for every Christian in Japan, but shall we not believe for our own what Dr. Mayer said for the Christian Church as a whole: 'I have full confidence that the Japanese Church will continue. They may go in byways as the Church has done in the past, but they will return. They have four things to help them—the word of God, the life of Christ, the history of the Church, and the Holy Spirit. The situation of the Japanese Christians is the most difficult of any in the world. They need our prayers.'"

"Only," Miss Mylander adds, "I am not expecting our group to go into any byways."

## *How Fared the Missionary?*

It is with a great sense of gratitude that I return home this time. I am grateful for so many things—for our government and its care for us; for those who made the Red Cross provisions available to us in camp and on the boat; for the Christian churches at Port Elizabeth, South Africa, entertaining and helping us in many ways and also for a similar reception at Rio de Janeiro, South America; and for the welcome on reaching the States. It has meant much to me to be brought home at this time, and I am very thankful. I have no regrets about it. God led me to stay at first, and when the way opened, He led me to leave.

With others I had hoped and prayed that war might be averted, and when word came of the attack on Pearl Harbor, I was astonished and grieved and so were many of our Japanese Christians and friends. Old Mr. Kondo, a member of our school church, came in with tears rolling down his cheeks and said, "Isn't it awful! I can't sleep nights and I can't read the papers. There is nothing but war in them now."

When I spoke to Brother Kawabe about Brother Olmstead's death, he said, "It is better so. It is good that he does not know of all this." He gripped my hand and said, "Now is your chance to pray! Pray for the sown seed. I am praying for the seed sown by all the missionaries who must leave their fields in Japan, China, and Manchuria, and that all these missionaries will pray—those who are left, those leaving, and those in their homelands. I, myself, am giving all my time to prayer."

Later, in conversation with Brother Tsuchiyama, I learned

that Brother Kawabe adds personal service to his praying, going here and there throughout Japan, encouraging the Christians everywhere to put God first and attend church even if they lose their ration and go hungry !

When the policemen came to search my house, Brother Tsuchiyama, who had made himself my guardian, came with them. They only asked for some letters to show to higher authorities as proof that they had done their duty. I was told not to leave the school grounds, not to have visitors nor write letters. My maid was charged not to allow strangers to enter the house and that if anyone came on business the conversation must be repeated to the police.

In addition, I was made the special charge of one of the local policeman who called often to see me. He was rather a young, genial man, not much interested in whether I had visitors but concerned about my personal welfare. One day when I was sick in bed, he insisted upon seeing me to assure me that if I needed a doctor I was to let him know.

During the time I was interned in my own home, I was allowed to keep my one servant. She was a great help to me, almost indispensable in the circumstances. Her daughter, attending school, also lived in the house. My servant took her duties seriously. Once when a man from the gendarmes came to examine the house for short-wave radio, she mistook him for the electric man investigating our use of electricity and would not allow him to enter until he secured permission from the local police ! That was right. She was obeying my orders.

Day by day she went to get our food rations. Rationing was very close. We received what the Japanese did, one-half pound of beef a month, one-half pound of sugar for the same period, no chicken, no pork, fish more plentiful but often poor or very expensive, eggs very scarce indeed. Foreigners were allowed a pound of bread a day in lieu of the rice issued to the Japanese.

We did not go hungry though there were many things we really missed.

Having been a long-time teacher of English in the Seminary, I was allowed to continue that work, my classes coming to my home for the lessons. The pay for this, a routine matter cared for by the school, helped very materially to tide over the long months when it was impossible to receive any funds from America.

Although because of blackouts and necessary precautions the Christmas plans in general could not be carried out, still the pastor and prominent members of the church brought refreshments one evening and gave *me* a Christmas celebration. Brother Tsuchiyama explained the plan to the police and secured permission to carry it through. I was frequently remembered by Christians and friends up to the very time I left Osaka. Sometimes it was a gift they had received and passed on to me, sometimes a part of their own scant ration or something they had saved.

You will wonder what I did with my time all those ten months, since most of my usual work was stopped. Well, now I had more time for prayer and reading. I did many things I had never had time for before, such as pasting my pictures in albums and making scrapbooks out of pretty pictures saved for years. I also constructed two new calendars out of old ones, mended my clothes, did many necessary things about the house, cut down and sawed up dead trees in our back yard (!) and many like things. When it became warmer I made and tended a garden which took me out in the fresh air, gave me exercise, and helped greatly in our food supply.

After war broke out, I had no thought but that I would be there till after it was all over. When, at first, I was not interned I supposed I would be allowed to stay in my own house, so I tried to make myself as comfortable as possible and figured



ways to make my clothes last. But as talk of repatriation progressed, the question was brought home to me as to the possibility of going to America. Christian leaders and friends who felt a sense of the responsibility for us as missionaries gradually came to favor our leaving, especially when we learned the desire of the government for us all to go. Prayer made the way clear, and word was sent to the Swiss Consulate that I would return.

September 2, 1942, was set as the day for sailing. When packing and repacking—because of different orders—was completed, and all was ready even to coat and hat, and we were waiting for the policemen to take us to the boat, word came that the sailing had been postponed!

Instead, on September 23, with three other Osaka missionaries, I was taken to Kobe for internment in a concentration camp there. The Osaka Prefectural police who accompanied us assured us that we would be allowed visitors in this camp. The actual permission, however, was to come through Prefectural police by way of that special policeman who had had charge of me in Osaka. Alas, I had somehow offended him, perhaps by not giving him a present, and although I was allowed by camp guards to phone my maid in Osaka to bring me some things I wanted from home, she was unable to secure permission to come. Brother Tsuchiyama, after some days, decided that as my guardian he could certainly come and did so, bringing the maid along with him. Later she found that jars of jam were a great help in gaining admittance!

I had very few visitors. Brother Tsuchiyama came several times without too much difficulty. It would have taken great courage for any obscure members of the Christian community to brave all the restrictions and the guards. I did not want them to take needless risks. Kobe, too, is about twenty miles from Osaka, where I was best known.

In the concentration camp the food situation was much im-



proved. Sometimes we had meat twice a day, sugar the same (one-half pound a month). Our food was of better quality, too. Food, rooms, and service were furnished us by the government, this being offset by similar expenditure by the United States government for Japanese internees in this country. Six months before we left we were given medical and dental services as needed.

There was no ill treatment of the internees at the camp. The help and the guards were kind. We set tables, served, and cleared away by turns, three at a time and, of course, took care of our rooms and everything personal.

We were forty-seven in our camp—twenty-seven Catholic nuns and twenty Protestants. Sixteen were missionaries, four from Japan and twelve from Manchuria, who had gotten as far as Japan on their way to England. We had sweet fellowship together, had morning service each day for about fifteen minutes and one hour on Sunday, all in the dining room. The Catholics, of course, worshiped separately.

The five men in camp were quite ingenious and improvised deck tennis and baby golf. Some planted flowers and made wee gardens. We had hot water for showers and washing every other day. So you see, with mending, sewing, studying, reading, song practice, and entertainments on each Friday we kept busy. As our yard was small we were sometimes taken for walks over the Kobe hills or even as far as the Zoo !

After March, 1943, regulations were tightened up so that we were not allowed to see anyone from outside except on special occasions when only one guard was on duty and he was not afraid of being reported to the authorities. But when it was decided that we were to leave soon, special permission was granted by the Kobe police. Brother Tsuchiyama then came and was allowed to stay for quite a long visit with me.

Early in September, 1943, we were told there was to be an-

other exchange. At first we were slow to believe, but, gradually becoming convinced, we began again to pack. The evening of September 12, the five of us who were Americans were taken to Yokohama. The next day, with one hundred fifteen others, we went on board the *Teia Maru* to be exchanged weeks later at Marmagao, a Portuguese port on the east coast of India, with a like number of Japanese passengers who had come from America on the Swedish liner *Gripsholm*.

Additional passengers were taken on at Shanghai and some other ports. We were not allowed on shore at any of them and, when we sailed, had to stay crowded in the dining room until well out at sea. Some other requirements were made, but we did not feel at all like prisoners! Rather like very crowded and uncomfortable passengers. And indeed our fare was fully paid before we went on board, our Missionary Secretary having sent the amount to the United States Government for us.

On the *Teia Maru* we were very crowded. The ship was built to accommodate not more than six hundred, and we were fifteen hundred so all space available had to be used for beds—the social lounges (called saloons on shipboard), the smoking room, nursery, decks, and so forth. Often the sleeping was in two-tier bunks, or on the floor with only straw mattresses laid down at night. There were only about one hundred fifty deck chairs for all of us.

The passengers on this exchange ship were not all missionaries by any means! Among the civilians were many whose moral standards were extremely low. Fires were started three times by smokers throwing down live cigaret stubs though warned in every possible way. Some men, and women, too, would take whatever they liked when not observed. A watch was kept in the third-class cabin to protect property. Some really wicked people were on board. Police from among the passengers were appointed to keep order as far as possible. The ship's "brig" was

kept full most of the time. Food supplies were not very good, and owing to a lively "black market" that developed in food and even in bath water, there was real shortage in some things. For instance, if a steward, for a big fee, would allow one person to have a bath every day, it simply meant that there was just so much less water for the rest. Or if the stewards could get possession of a whole cheese or fruit or coffee or any other desirable item and sell it at an enormous price to those who were only too glad to buy, that, too, meant that the others all suffered for the lack of those supplies. We did not like any of this, but there seemed to be nothing we could do about it. The more thankful were we for the fellowship of the missionary group.

When we transhipped to the *Gripsholm* in Marmagao harbor, we found things definitely better. In the first place, there was more room. This ship was built to accommodate twelve hundred, and that meant we had very little cabin crowding. There were plenty of deck chairs, too, but not all could be used for fear of obstructing passages in case of trouble. While we were assured that we were "free" on this ship, actually there were just about as many rules and regulations as on the Japanese ship.

Now we had good, wholesome food and plenty for all. Even some delicacies appeared on our tables, fresh fruit at least once a day and ice cream once in a while! We had plenty of reading matter, too. Only our Bibles were allowed us on the Japanese ship, with some propaganda materials. The whole journey took two and a half months. Only twice we set foot on land, once in South Africa and once in South America. We sailed twenty-two thousand miles, over four seas, touching four continents, crossed the equator four times and never had one storm!

Can you imagine our joy when at last we steamed into New York harbor and saw the Statue of Liberty! After the routine questioning, we bade goodbye to our boat and went eagerly to greet friends and loved ones. God was good to us all the way. In

answer to your prayers we were kept from danger and from fear. Your letters of welcome were very precious to me and also the knowledge of your prayers.

On behalf of the faithful believers in all our former Free Methodist churches in Japan and on behalf of the multitudes who even yet have never heard the gospel, I plead for continued prayer. The situation is enough to try our faith. It is no wonder that we here and the citizens of our enemy country there are confused. But God still reigns and He still will work out righteousness for them and for us. So pray.

I thank you all so much.

RUTH MYLANDER





